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A Second
**BEACON
FIRED.**

Humbly Presented to the
**LORD PROTECTOR
AND THE
PARLIAMENT**

By the Publishers of the First.

With their humble Petition, that they would do what
may be expected from Christian Magistrates, in
suppressing Blasphemous Books.

For Sions sake we cannot hold our peace.



LONDON,

Printed for the Subscribers hereof. 1654.

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A Second

BEACON FIRE

Humbly presented to the

LORD PROTECTOR

AND THE

PARLIAMENT

By the Publisher of the

Works of the late Sir Isaac Newton

Printed by J. Sturges, at the

Printers, in the Strand

1704

LONDON

Printed for J. Sturges, at the

Printers, in the Strand

A Second Beacon Fired.



That Supream Magistrates ought to have a care of their peoples souls, in keeping from them the pestilentiaall infection of Idolatry and Blasphemy, as well as of their temporall weale, is so well known unto You, as also the danger of knowing *the Masters* will and not doing it, that it would be needlesse for the most able men to teach You, and therefore great presumption in us.

But for the danger that these Nations are in of being overspread with Popery, Socinianisme, and enchanting Quakerisme, may not be known to many of You, or at least through other great affairs not thoroughly considered of, as through Gods blessing it may be upon a true and faithfull information.

Be pleased therefore to give us leave to reminde You,

1. *Of the contrivances and actings of the Papists to introduce their Religion.*

1. By sending forth their Emisaries, disguised under the name of Army-men, Church-members and Anabaptists, as we are able to demonstrate.

2. By their setting up an Hierarchy and Consistory, consisting of an Arch-Bishop with other dependents on him in this Nation, as appears by the Lord Protectors testimony in his late Speech

(*vid.*)

We know very well, that Emissaries of the Jesuites never came in those swarms, as they have done since these things were set on foot. And I tell you, that divers Gentlemen here, can bear witness with me, how that they have had a Consistory abroad, that rules all the affairs of things in England, from an Arch-Bishop, with other Dependants upon him. And they had fixed in England (of which we are able to produce the particular Instruments in most of the Limits of the Cathedrals,) an Episcopal power, with Arch-Deacons, &c. And had persons authorized to exercise and distribute those things, who pervert and deceive the people. Thus far the Lord Protector.

3. By their publishing in the years 1650, 1651, 1652, 18 severall sorts of Popish Books in the English tongue, an Impression of each, in all (as we have cause to judge) no lesse then 30000, and all printed in London we are sure; the Names whereof do here follow,

1. *The Golden Treatise of Vincentius Lirinensis.*
2. *The Verity of Christian Faith.* 3. *The Felicity of a Christian Life.* 4. *The Profit of Beleeving.* 5. *Saint Austin's Care for the Dead.* 6. *Parson's Resolutions.* 7. *Sales his Introduction.* 8. *The lost Sheep returned home, or The motives of the Conversion to the Catholike Faith of Tho. Vaine D. D.* 9. *A Mistle to his Majesty K. James by Dr Carrier.* 10. *The Love of the Soul, by G. M.* 11. *A Manifest touching Mr. W. P. Aversion from the Protestant Congregation, and his Conversion to the Catholique Church.* 12. *The Examination of the late Act of the Convocation at Oxford, containing their Reasons against the Scottish Covenant and Presbytery.* 13. *The Right Religion Evinc'd by L. B.* 14. *Prayer to the Saints Vindicated by F. P.* 15. *A*

15. *A prudent and secure Choice, being a sure Land-mark to all those who have been tossed to and fro in these wavering times*, by H.G. 16. *A Treatise of Schisme*, by Scot. 17. *The Christian Sodality, or Catholique Hive of Bees*, by E.P. alias Gage, as is laid. 18. *The Christian Moderator*.

All which we humbly minded the Parliament of, with the Contents of each Book, in a Book two years ago printed, called *The Beacon set on fire*. And we are very sure that since that time there hath been printed divers Impressions of other Popish Books not there named.

2. *Of the great increase of Socinianisme, Quakerisme, and other fundamentall Errours.*

1. By the publick meetings and Exercises that Socinians have in *London* and elsewhere every week, blasphemously holding and teaching their damnable doctrines.

2. By the like meetings of Quakers in *London*, whose opinions are Blasphemous, Paganish, Antiscriptural and Antichristian, even as the former.

3. By the Printing and Publishing many thousands of Books, containing Blasphemous, Hereticall and Antimagistraticall opinions, tending to unchristian and disorder the people of the Nations, and introduce Paganisme, Popery, Socinianisme and Libertinisme. A tast of the loathsome, poysonous, blasphemous Errours contained in the foresaid Books, we do herewith humbly present unto you, to provoke your zeal against them.

*A Catalogue of some of those Blasphemies and Errors
that have been Published within these two or three
years last past.*

1. **T**Hat no Opinion is damnable, or, that a man may
be saved in any Religion. *A Discourse touching
the Peace of the Church, Chap. 5.*

2. That Christ is a meer man, not having any
other nature, besides his humane nature. *Bidles Con-
fession of Faith, Article 3.*

3. That the holy Ghost is not God, but only the
chief of the ministring Spirits. *Bidle.*

4. That God hath a similitude or shape, hath his
place in the heavens, hath also affections or passions.
Bidles Preface to his Catechisme.

5. That in case any assurance of the unchange-
ableness of Gods love, were to be found in or
regularly deduced from the Scriptures, it were a just
ground to any intelligent man to question their
Authority and whether they were from God or no.
Redemption Redeemed, p. 135.

6. That water-Baptisme is to be laid aside. *Tell
the Doctrine of Baptisme.*

7. That if any man consider diligently, he will
finde the Scripture and all ordinary Catechismes are
at so wide a distance, that he will begin to question
whether the Catechists gave any heed at all to what
they wrote, and did not only themselves refuse to
make use of their reason, but presume that their Rea-
ders also would do the same. *Bidles Preface to his Ca-
techisme.*

8. That

8. That Christs death did not reconcile God to us, but only us to God. *Bidle Catechisme*, p. 68.

9. That we are not justified by Christs imputed righteousness, but by faith and by good works. *Bidle Catech.* p. 82, & 96.

10. That the wicked shall not live for ever in torments, but shall be annihilated and utterly perish after the judgement. *Bidle Cat.* p. 133, 135.

11. That the righteous enter into life for their good works. *Bidle brief. Script. Catch.*

12. That the Sacraments in use among us are not appointed in the Scripture. *Farnworths Answer to a Petition.*

13. That the light of God that is in all men, viz. naturall conscience, the spirit of a man being the candle of the Lord, is sufficient, if we give heed unto it, to discover all sin, inform us of all duties, change our wils, turn our hearts from all sinne unto God, to delight in God, and to shew us the way to salvation; And that this light within every man is the grace of God, and that spirit which searcheth all things, even the deep things of God: yea, that it is Christ in us. *Farnworths Generall good to all People.*

14. That men cloathed with the Name of God and Religion, are generally the most dangerous and deceitfull men in the whole world, for instance, *Aaron*, the Kings, Priests, and Prophets in both Old and New Testaments; nor can it be otherwise whilest Kings and Priests claim a right from God to be above other men, *Norwoods Additional Discourse.*

15. That man is a right rule, yea, the rule of all things, *Ibid.*

16. That God never did, nor doth, nor possibly can hurt

hurt us, and therefore not to be feared. *New Roads Pathway.*

17. That Unbelievers that are under the Law should keep the seventh day Sabbath from the Creation, but believers must keep the Lords day. *Baines New Earth.*

18. That the worship that is performed by the people of *England* in fellowship with the Ministers thereof, is heathenish worship. *Easter Reckoning.*

19. That those Ministers that sing *Dauids Psalms*, baptize Infants, wear double cuffs, or boothose tops, take Tithes, say men are not perfect in this world, and but sanctified in part, or that say the Letter of the Scripture, or the written Word is the Light and Word of God, and that salvation is in the Scripture, and call the four Books of *Matthew, Mark, Luke and John* the Gospel, are Seducers, nor Ministers of the Word, and shew the spirit of errour. *Easter Reckoning.*

20. That acquired Learning by its self and of its own nature is nothing else but sin, and can no more truly and properly said to be sanctified, then sin. *Websters Book.*

21. That it is a Question whether the godly actions of Saints are duties or priviledges. *Ibid.*

22. That those who in print say, The Ministers of *England* are of the Synagogue of Satan, and know nothing of God, but are enemies of God, being guided by the spirit of errour, without, among dogs, whose humility is fained; That their Sermons are fleshly fancies and Conjurations, dirty miry Doctrine, a sinking puddle; That their hearts are filthy, deceitful, seeking praise from men; That they are scandalous, following the waies of *Balaam and Cain*,
worse

perfection Simon Magus, knowing nothing of the life
of the Gospel; That they are heathens, wallowing in
the wine and flesh of the flesh, in whom all the plagues
of God are to be poured, blinde guides, proud, Rude
Priests, Ljars, Blasphemers, Enemies to Christ Jesus,
Murderers, Sorcerers, Whoremongers, Children of dis-
obedience, greedy drunk dogs, Witches, Antichrists, An-
tichrists Merchants, Robbers, Deceivers, Ministers of the
world, Conjurors, Devils of a Serpentine nature, a Bra-
vesars's Bees, Crookers, Idolatrous Priests, Thieves,
Devilish Priests, Priests of the world, Fozes, Ministers
of Antichrist, Proud Pharisees, Evilans, malicious Priests,
Egyptians, Idolaters, Gog and Magog, a Seed of Evil
doers, children of the devil, Blinde Witches, Bait-
ers, Raylers, Seducers, Taskmasters of Egypt, Devour-
ing Lions, Firebrands of hell, Snakes of Belial are
themselves notwithstanding holy, perfect, new crea-
tures, called out of the world, an humble, meek,
innocent people, yea, though they are the maintain-
ers of the errors contained in this Paper. Out of most
of the Books before and after quoted.

23. That none are Ministers of God, and called
by him who are sent forth by authority of man. *Par-*
aphrase upon 1 Pet.

24. That he who is not infallible in his judgement
when he gives counsell and advice, is no Minister of
Christ. *1 John 10: 4* *and in the Testimony.*

Antimagistricall Errors.

25. That the Magistrates are not to have Titles of
Worshipfull or Right Worshipfull. *1 Pet.*

26. That the Subjects of a Common-wealth which
is not the Common-wealth of Israel, are to distur-

and destroy that Common-wealth. *ibid.*

27. That no civil Government is to be acknowledged but the Government of the Law within us.

28. That in the Apostolicall Precept, *Let every Soul be subject to the Higher Powers*, By power is meant God the Father of Iesus Christ and by King the Lord of Hosts. *Farmers Gen. Good to all people.*

29. That no man having the absolute intire Rule and Government of himself in himself, inseparably united to him in his very essence and being, none whomsoever upon any pretence whatsoever may or ought to challenge, assume, or exercise in any measure, in any kinde or sort, any right or power with him or over him herein, for he was made perfect, which admits of no supplement, and is commanded to have no other God. *Normonds Additionall Discourse.*

30. That in a people, no one or more part or parts whatsoever, can in any proper and true sense, be called or said to be the Sovereigne or Supream. *Normonds Pathway to Englands settlement.*

31. That as we finde not any rule or dominion given unto one man over another in the beginning, neither is it so now here. *ibid.*

32. That the Souldier shall take downe the Law-rule or Government that is by the Commons in Parliament, as being of the fourth Monarchy. *Brains New Earth.*

33. That the Civil Magistrate hath not any positive power to punish any man, or restrain any for their light, judgment, conscience, opinion or way of worship, if so be they act or speak nothing that is destructive

Give or destructive to the Civil Power, or tending to the breach of the Peace, or to injure one another. The reason is, because the Magistrate man, as he is naturall, knoweth not what is Blasphemy, Error or Idolatry, they are foolishness unto him, neither can he discern them. *Websters Book.*

34. That under the fifth Monarchy now setting up, the world must be governed without the mixture (as now is) of mens Laws and Inventions, whether in respect of Magistracy or Ministry, Church or Civil affairs. *Declaration of Church members walking with Mr Feake, Dr Chamberline, Mr Higblins, Mr Barbone, &c.*

What true Christian can read or hear such things as these without much trouble of soul and spiritual indignation? How can the Friends of Christ chafe but endeavour the stopping of this mouth of blasphemies? But alas, for some years last past, either there have been none that could or at least that would do it; So that the children of Zion have only spread the blasphemies and errors of the time before their God, who in answer to their prayers, we hope, hath by his Providence assembled you, conjoynd, and united your Powers and Councils, to try if you will own him as your King, by suppressing the grand Traitors and Treasons against his Majesty. Will Heathens allow men to blaspheme their false gods? Oh ye Rulers of these Nations, *kisse the Son lest he be angry, and ye perish in the way;* and if your rule, power, sitting, should miscarry upon this account, you will come off with more honour and greater consciences then shall accompany any Successor

or Successors in his or their taking part with the enemies of God by a boundlesse Toleration.

And now we hope your Highnesse and your Honour will consider, that the Printing and Publishing so many thousands of such Books aforesaid, argues that there are many buyers, and the many buyers argue a great infection by them, which like a Gangrene spreads more and more, and chiefly in *London* and the North parts of *England*, where there was a meeting lately of about Two thousand Quakers. And that this our leaven threatens the leavening of the whole lump, and that too soon, though it should not be compleated untill by age or death you be called off the stage, when the Lord shall examin how you have improved your Talent: And what a Popish, or what a Paganish Parliament shall we have then, if any? Where then will be our Laws, Magistrates, Religion, Ministry, Liberties, Strength, when a Papist or a *Nero*, taking the advantage of our confusion, shall get into the saddle, though by the stirrup of a pretended Fifth Monarchy? If you should judge us too presumptuous in this addresse (as we hope you will not) our apologie is, that through grace we are Christians, that judge it no great adventure to appear before the Rulers of this world in so good a cause, fith we are used to frequent admittance into the presence of the King of Kings our dear Lord and Master. And if it shall be blamed as discovering the nakednesse and wounds of our dear Country, to the Churches and Nations round about; we hope that reason will plead for us, that you cannot cure these wounds untill they be discover'd and search'd; and that if such Books and blasphemous

mous Opinions were not suffered to be spread all the Land over, we had not troubled You with the mention of them.

The Premises considered, we humbly renew our Petition to his Highness the Lord Protector and the Honourable Parliament, and heartily implore You *by God and Mans Expectations, your own publique Professions and Engagements, and as ever you expect to appear before God with comfort, who hath put power into your hands to doe much for his beloved Spoule and Cause;* That you would stir up your strength and your zeal against the Enemies of both the souls and bodies of the people of this Commonwealth; by suppressing of Popish, Blasphemous, Antimagistratical and Antiministeriall Books, which are the nursery of Error, Idolatry and Rebellion, Putrefaction and Shame of a Nation, Provocation of Divine vengeance, and high way to eternall perdition. And to the end so good a work may be accomplished, and effectuell means may be applied, we shall humbly offer our Proposals (if commanded) how it may be done, without any trouble to the State; In the mean time begging leave, that without offence we may say, we humbly conceive, that we shall despair of ever seeing a sufficient Redresse in this case, unlesse the way of Licensing Books, by faithfull able men that are found in the Faith, be strictly enjoynd, and an equitable Penalty laid upon all that Print and Publish, or cause to be Printed and Published, any Book not Licensd; and the said Penalty to be recovered, by any that shall prosecute the Offender at the Common-Law, with good encouragement to the Prosecutor.

And lastly, Least the Parliaments great Affairs

about Warre and Peace should hinder such an Information as this from being heard; we doe beg (in the Name of Christ) of all persons, of all degrees, whether Ministers of the Gospel, Gentlemen or others, by what Names soever distinguished, that are or would be esteemed real Friends to true Religion, the Lord Protector, the Parliament and Commonwealth of *England*; that they would improve all the Interest they have both in God and men in authority, for the effectual Suppression of such Books, as are destructive to the Religion and welfare of these Nations.

Oct. 2 1654. And the Petitioners shall ever pray, &c.

Leake Fawne. John Rothwell.

Samuel Gellibrand. Thomas Underhill.

Joshua Kirton. Nathanael Webb.

And finally, that the Parliaments great Affairs

